

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, September 3, 1992

Published Since 1877

Items, inscriptions confirm high priest's identity

By Zvi Greenhut

Last of a three-part series

(Editor's Note: In early 1991, a most significant archaeological discovery came to light in Jerusalem: the tomb of the New Testament high priest, Caiaphas, was uncovered. Jerry Vardaman, professor at the Cobb Institute of Archaeology at Mississippi State University, and Zvi Greenhut of Tel Aviv have written to help us understand this exciting discovery.)

Many archaeological finds in Israel result from the chance uncovering of various remains during the course of construction work. Some of these fortuitous discoveries prove to be of great importance for understanding the history and archaeology of the land of Israel.

One such find is a Second Temple period burial cave which was discovered in December 1990 in the Peace Forest near the North

Talpiyyot (Talpit) neighborhood of Jerusalem during the development of a park by the Jerusalem Fund. The contents of this burial cave added new and important data to the corpus of Second Temple period ossuary inscriptions, and to our knowledge of that period.

The Discovery

The construction superintendent reported the find to the Antiquities Authority after part of the tomb's roof had collapsed and revealed the burial cave. When I arrived at the site, I found a rock-hewn loculi burial cave, the type of tomb that is typical of the Second Temple period in Jerusalem. The cave is located in an area in which scores of other such tombs have been discovered, all part of the Jerusalem necropolis which stretches southward as far as the vicinity of the Arab village of Sur Bahir.

The limestone bedrock into which the cave is hewn is soft and crumbly and full of cracks, very characteristic of the area. The cave has an irregular floor plan, and its entrance is on the east side.

We reached the entrance from within the burial chamber, enter-

ing the tomb through what had been the roof. It was difficult to determine whether the entrance had been blocked by natural causes or was done intentionally. Judging from the tomb's simple plan, one can assume that the entrance led outside to a vestibule or courtyard, and that the tomb had no other burial chambers.

Digging in the fill that had accumulated in the cave, we found at the foot of the entrance a rectangular pit whose function was to allow those engaged in the task of burial to stand upright. Adjacent to this was another shallow pit hewn in the floor of the tomb which served as a repository for bones. These two elements are characteristic of Second Temple period burial caves in Jerusalem.

The tomb includes four loculi or burial recesses: three in the west wall opposite the entrance and one in the south wall. In the center of the room we discovered four unbroken ossuaries (numbers 1, 2, 3, and 4) which, from their position, seemed not to be *in situ*. Some of the ossuaries were found on their sides, and a few were lying on the stone slabs that originally covered the openings of the loculi. It is clear that these ossuaries had once been inside the loculi but were later removed, probably by grave robbers.

Two additional unbroken ossuaries (numbers 5 and 6) were discovered *in situ* side by side within the southern loculus. These had either evaded the notice of the grave robbers, or for some other reason had not been moved by them. Pieces of other ossuaries, pottery fragments, and a jumble of bones were found in the fill of the standing pit, providing further evi-

dence that the tomb had been disturbed after its first stage of use. Six more ossuaries were restored from fragments found in the tomb, making a total of 12, all carved from limestone.

On the basis of the small num-

ber of loculi and the relatively large number of ossuaries, it appears that the tomb belonged to a small family and was in use for a fairly long period of time.

An additional find corroborates the dating of the tomb and contributes our understanding of Jewish burial customs during the Second Temple period. A coin of Herod Agrippa I from the year 42/43 A.D. was discovered by Antiquities Authority anthropologist Joe Zias in a skull inside the ossuary which bears the name Miriam berat Shimon.

This is a significant discovery because it suggests the pagan custom of placing a coin between the teeth of the deceased as a payment

er Styx to the underworld. The coin we found in the Caiaphas tomb is the first unequivocal evidence of the existence of this pagan custom in Jerusalem. This allows us to conclude that the Jewish residents of Jerusalem occasionally adopted the pagan burial practice which included placing a coin between the teeth of the dead.

However, this phenomenon must be seen as just one of a wide range of pagan influences on the Jewish population in the first century.

The Ossuaries

Five of the twelve ossuaries discovered in the Caiaphas family tomb had inscriptions. These include well-known personal names from the corpus of ossuary inscriptions: Miriam berat Shimon (Miriam/Mary, daughter of Shimon), Caiapha, and Joseph bar Caiapha (Joseph, son of Caiaphas), on Ossuary 6. These names apparently refer to the family of the high priest "Caiapha," transliterated "Caiaphas" in the New Testament and in Josephus.

Six of the ossuaries are decorated. Ossuary 6, the ossuary of Joseph bar Caiapha, is magnificently decorated in a style that is not common among ossuaries of the Second Temple period. The ossuary's ornamentation is on one of its long sides and includes a pattern of two large circles, between which are symmetric floral motifs, united by ribbon or ring. Each circle contains six small whorled rosettes which are separated by a symmetrical, orange-painted floral motif identical to the motif between the two circles.

The upper rosette in each circle has six petals, three of which are painted orange alternately. A sim-

ilar rosette is located in the center of the upper part of the frame above the floral motif which separates the two circles. On the outside edges of the circles appear un-

painted palmettes, and the facade's frame is composed of a design of a stylized leafy branches, a typical ossuary motif.

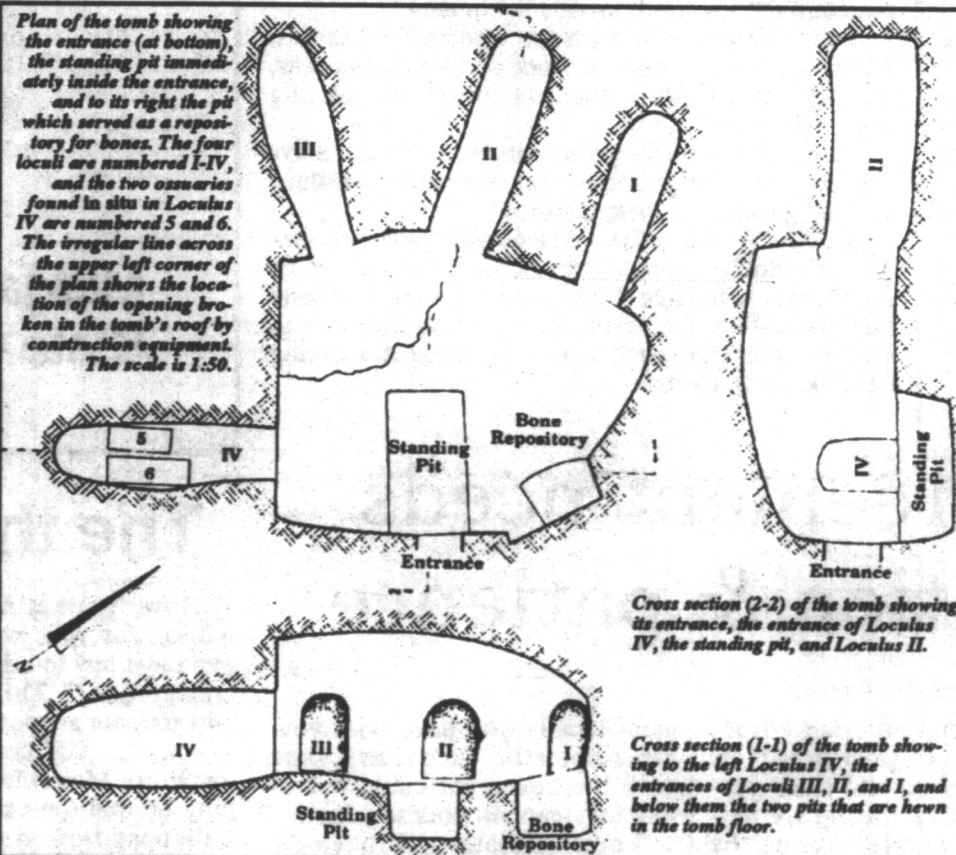
The partial remains of six individuals were found in this ossuary: a male approximately 60 years old, an adult female whose exact age could not be determined, a youth 13 to 18 years old, a child two to 12 years old, and two infants. Ossuary 3, which like Ossuary 6 bears the name Caiapha, contained the remains of an adult female, a youth, two children, and an infant.

The other five decorated ossuaries discovered in the tomb have motifs characteristic of ossuary art of the period such as division into panels within which are rosettes, and a fluted column topped by a stylized Ionic capital set on a stepped base in imitation of the entrances of monumental Jewish tombs which have a column set into the facade. Other characteristic ornamentation includes zigzag patterns, concentric circles resembling nail heads, palm frond motifs, and egg and dart patterns.

The potsherds found in the tomb are typical of the Second Temple period, especially of the first century A.D. — pieces of bowls, pear-shaped bottles, flasks, jugs, and cooking pots, as well as a Herodian lamp and a round-type lamp. All this fits the date suggested by the coin mentioned above.

Two iron nails were also discovered in the tomb, one in the southern loculus, and the other in Ossuary 1. It appears that these nails were used inside the tomb to scratch the inscriptions on the ossuaries after the bones had been collected and placed in them, even after some of the ossuaries had been placed in their loculi.

Greenhut is an archaeologist and geologist, and is currently completing an M.A. at the University of Tel Aviv. He serves as Jerusalem District Archaeologist for the Israel Antiquities Authority.



—Jewish inscription found on Ossuary 5 meaning "Shalom"

—Jewish inscription reading "Joseph bar Caiapha"

—Jewish inscription reading "Caiapha," found on Ossuary 3

EDITOR'S NOTEBOOK

Your budget and your pastor

Sadly enough, many churches never realize how little they pay their pastors until they try to replace them. Most pastors are surely worthy of an increase to keep up with inflation, plus a consideration of a merit increase. It takes a 3-4% increase per year just to keep the same buying power. Without this, they actually take cuts in salary.

This is a budget planning time. Churches should plan carefully and adequately for the financial needs of men and women who serve them. This is one item in the budget that staff members, understandably, are hesitant to promote. Unless some member speaks up, staffs will suffer financially.

Don't put your staff in the embarrassing position of having to ask for the increase themselves. Paul the apostle wrote, "We have sown spiritual seed among you. Is it too much if we reap your material benefits?" (1 Cor. 9:11). The message is plain: God's servants should share in the abundance of material rewards of their congregations.

Already, someone is saying, "We pay our pastor well." This is to be commended. But it is only true of a small fraction of churches. Many are locked into small salaries and it is difficult to survive.

If you are on your budget committee, why not write to the Church-Minister Relations Department of the Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205, and request a copy of the "Church Staff Salary Survey" report? This survey was compiled by laymen and pastors, and is based on the size of the church membership.

Mississippi — a mission field

True, we have almost 2,000 churches in our state but Mississippi still qualifies as a mission field. Unless we maintain a strong home base, our mission thrust will lose its vitality and all our mission activities will suffer. Churches, just like the one you attend, provide the missionary personnel and the funds for all our extended ministries.

September 13-16 has been designated by the WMU as "State Mission Season of Prayer" and the offering goal is \$660,000. It will take the prayer power and the funds if we are to keep the mission thrust going.

The offering will assist 16 mobile chapels on the field in new church starts, plus camps, assemblies, and mission teaching events for our youth. The disaster relief van stays busy during the year. It is staffed by volunteers but it costs to train the crew, maintain the van, and provide equipment.

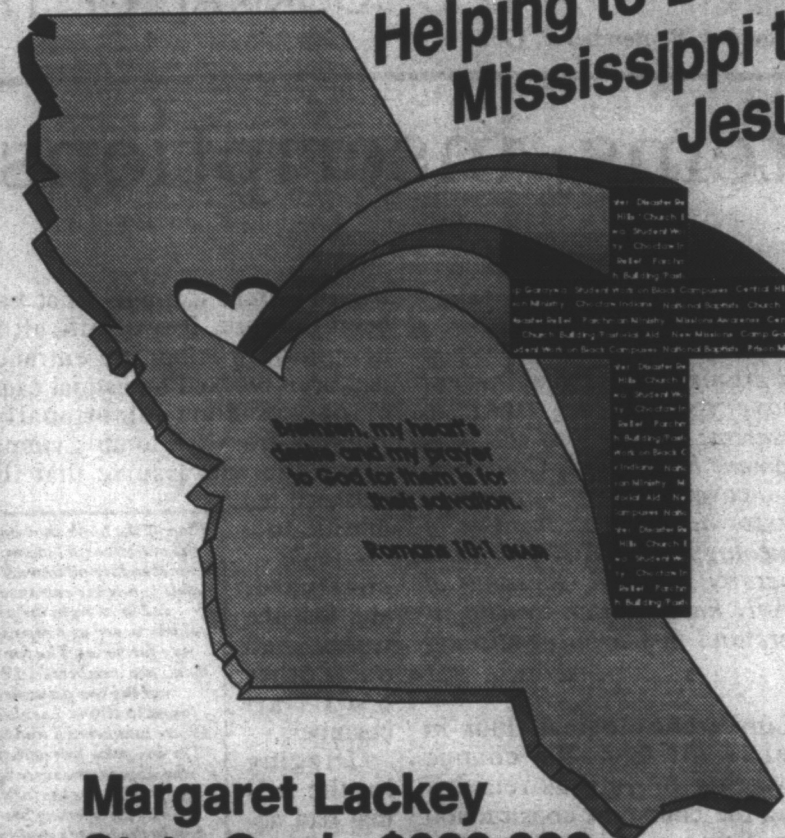
Your offering will assist the Choctaw ministries, National Baptists, student work on black campuses, and provide a small supplement for church building and pastoral aid.

The prison ministry grows larger each year, serving not only the prisoners but also their families, and the guards and their families.

A dollar given to State Missions is just as essential as a dollar given to the Lottie Moon or Annie Armstrong offerings. Surely we who are to "deny self and follow me" will be willing to do more in reaching this vital goal. This is essential if we bring Mississippi to Christ.

State Mission Season of Prayer

Helping to Bring Mississippi to Jesus



Margaret Lackey
State Goal \$660,000

ACTS-VISN agreement needs prayer, cooperation & patience

By Farrell Blankenship

Jack Johnson's statement at our Aug. 19 meeting at the Baptist Building in Jackson — "I noted a long time ago that information is the key to understanding" — has certainly held up as many of our Mississippi affiliates have gotten the facts about ACTS and VISN sharing a satellite channel. Even though we would like to see ACTS continue as a 24-hour channel all its own on a prime satellite, we know that is not financially possible. So in light of the facts — in order for ACTS to continue, to greatly enlarge its audience, have finances to do even better programming in the future, and that local affiliates may still carry on business as they have been — many local Mississippi affiliates are adopting a wait and see attitude, and "continue business as usual."

After hearing what I have heard from Jack Johnson, president of the RTVC and the ACTS network, and Bill Airy, president of VGI (VISN Group, Inc.) a

cable-operator-supported corporation created to provide advertising, marketing, and sales support services to the VISN network, I feel better about the future of the ACTS network and local ACTS affiliates. As we have already stated, this venture will free up money to be spent on better national ACTS programming. Our international television efforts will grow. Perhaps even an ACTS Radio Network will finally come to life, and we will have the opportunity to reach millions more with the gospel of our Lord Jesus Christ.

I have heard Bill Airy (a professing Christian) say on a conference call to the ACTS National Affiliate Council that "it is not VGI's intention to mess up what you have been doing locally." Local affiliates are being given quite a bit of flexibility and will be able to respond the way you feel locally you need to.

In addition Airy has said they need to understand what agree-

ment locally you have with your cable operator. So as they work with the corporate cable operators they can all work together.

Local affiliates will have the right to preempt "non-traditional" religious programs. You don't have to call Fort Worth (RTVC) or Denver (VGI) on what you run. The "cue tones" many affiliates need for their automatic program inserters to work have been worked out by the network and we have been assured by their engineers they will be in place when the network moves to a new satellite on Oct. 1, 1992.

Please do not interpret these statements as a "sales pitch" for an endorsement of the shared satellite transponder. I ask you to join me in daily prayer that God's will be done in this matter. Let's continue to work together to "Help Bring Mississippi and the World to Jesus."

Blankenship is director, Broadcast Services, MBCB.

The theme is "Lead on"

How 'bout it men! Are you willing for your wife to take off two days just to attend "some old conference?" Think now, who will prepare supper, feed the dog — and the yard could use a little touch up. Meanwhile, she is running around the capitol city with a thousand or so other women. What could be so important?

Women's Conference
October 9-10, 1992
Mississippi College Coliseum

Think about this: she will come back a wiser, more informed, and possibly a better wife. She will be listening to people like Cynthia Clawson, prize-winning concert artist; Jeanette Cliff George, Christian author and dramatist; Lynne Cheney, wife of the U.S. Secretary of Defense and a former college professor; Joyce Landorf Heatherly, dynamic speaker and writer, and Dellanna O'Brien, executive director of WMU, SBC.

This is only the beginning. Pat Fordice has been invited, along with Dottie Hudson, Josephine Bryan, Majorie Kelly, Lisa

Leavell, Stuart Calvert, Deborah Brunt, Susie Jordan, Sue Tatum, Evelyn Vaughn, Trish Lott, and others.

An Important Line up of Interesting Speakers

They don't hunt, fish, or play ball. What in the world will they talk about for two days? Topics include: "My Time; Focused or Frazzled," "Integrity in the Work Place," "Relating to Aged Parents," "Rebuilding Your Marriage," "Today's Teens; Sex, Drugs, Rock 'n' Roll," "Life-style Witnessing," and "Your Own Backyard."

Sound good. But think, it will cost megabucks. Not at all, but you can forget the new beaver trap, and perhaps you will be able to work it in as a birthday or anniversary gift.

Conference Fee - \$25.00
MC Cafeteria \$3.40 per meal

One other thing: Can men attend the meeting? Beaver trapping doesn't interest me much, anyhow. — GH

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Relief unit makes friends, ministers to storm victims

By Tim Nicholas

"I'll never think of Mississippians as rednecks again," said one grateful recipient of a hot meal from the Mississippi Baptist Disaster Relief Unit which served last week in Baton Rouge.

Making friends was only a part of the ministry of the Mississippi Baptist Disaster Relief Unit which fed several thousand hot meals to victims of Hurricane Andrew. But along with the ministry went the frustration related to the difficulty of a coordinated response after a

disaster of such magnitude.

The unit, funded by the Mississippi Baptist State Mission Offering, and operated by the state Brotherhood Department, rolled toward Louisiana last Wednesday, Aug. 26. On the way, the 50-ft. tractor trailer rig lost an alternator and a rear tire, slowing arrival into Baton Rouge until late that evening.

The news reports coming out of South Florida and South Louisiana indicated worse destruction than that of Louisiana's capitol city, but ten other Baptist units were in place in South Dade County this week. Also, in South Louisiana there were feeding or child care units from Oklahoma, Alabama, Tennessee, Arkansas, Louisiana, and Texas.

The Mississippi unit set up at Goodwood Baptist Church in the middle of a massive power outage in Baton Rouge. This place was agreed on by a request coordinated through the Brotherhood Commission which attempts to place state and local disaster units.

Hot meals served totaled 1,340 on Thursday, 2,325 on Friday, and 400 for lunch on Saturday, after which the Mississippi unit returned home with agreement by Cal Jones, Brotherhood director for Louisiana Baptists. Jones said the other units in South Louisiana were combining operations.

A part of the frustration in such a disaster is in wondering whether one's efforts are being used in the most effective ways. However, on-site coordinator Jim Didlake, a consultant in the Brotherhood Department, noted that the unit was able to provide 250 hot meals for residents of a senior adult village who had been without food for three days.

Additionally, the Mississippi unit provided emergency radio commu-

nications with the Red Cross which delivered hot meals cooked by the Mississippians. And the unit's two portable generators were used by several local families to preserve food in home freezers.

Besides the person who said he had changed his views of Mississippians as "rednecks," other comments helped to make the trip worthwhile. One recipient wanted to make a donation. Told the unit never solicits money from the public, but gets its operating funds from Baptist churches, he still wanted to help out financially.

An elderly woman was incredulous of the work of the disaster unit. "All my life I've been an active Baptist. Why has no one ever told me about this?" She left the church parking lot where the unit was set up well educated in Baptist disaster relief.

Didlake said that since Mississippi finished its work in Baton Rouge, it has been placed on standby for South Florida either to take in its unit or to replace exhausted team members of other state units.

Volunteers with the unit expressed appreciation for the prayers that accompanied their work, for the quick aid that arrived with the 18-wheeler rig suffered mechanical problems, and for the generous aid of the people of Goodwood Baptist Church in Baton Rouge led by their pastor Ed Scott who worked with the unit alongside the Mississippi volunteers.

Brotherhood recruiting Laborers for Lord

Mississippi Brotherhood officials have issued a call for volunteers to work as Laborers for the Lord in south Florida and Louisiana over the Labor Day weekend. Cleanup and construction are the primary needs. Volunteers should plan to be self-sufficient by bringing their own water, food, bedding, etc. Volunteers should also bring basic cleanup and construction items, such as chain saws, hammers, nails, etc. In addition, there is a great need for building materials, such as shingles and plywood.

To ensure coordination of resources, volunteers should organize into teams, where possible, and contact the Brotherhood department of the Mississippi Baptist Convention Board at (601) 968-3800, for assignment before departure.

Baptists answer call for during Andrew evacuation

By William H. Perkins Jr.

As the remnants of Hurricane Andrew pounded against Oakdale Church in Rankin County on the evening of August 26, pastor Michael Weeks surveyed the 125 Louisiana evacuees who had bunked for two nights on the pews and in the choir loft of the church sanctuary.

"This is one time I don't mind people sleeping in church," he said.

No one else seemed to mind, either. In addition to the evacuees who had taken up temporary residence in the sanctuary, many of the Sunday School rooms in the 500-member church were filled with families and family pets.

That's right. Family pets were welcome, too.

"We are providing shelter for nine dogs and four cats," he said.

Oakdale was one of more than a dozen Baptist churches that served as shelters during Hurricane Andrew. (See page 9 for list.)

Weeks said he and his wife, Brenda, got the idea to open the church while returning from a shopping trip on Monday afternoon, as Andrew sharpened its aim on south Louisiana. News reports on the car radio described the plight of storm refugees who had left Louisiana for inland safety, only to find every motel as far north as Memphis filled to capacity.

"We had to evacuate for hurri-

canes several times while we were at New Orleans Seminary. We knew what it was like to be in that situation and to stay in a shelter," he said.

The pair began about 8 p.m. to organize the church's response.

"We came to the church and started making calls. We didn't have a plan for doing this, but we called around and got the word out that we were going to open as a shelter, and people started showing up," Brenda Weeks said.

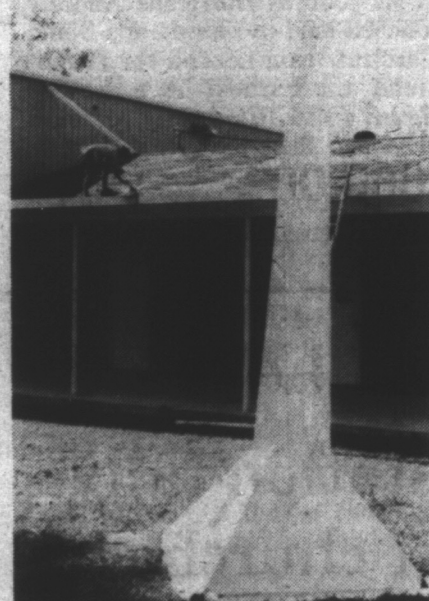
Evacuees who arrived at Oakdale included about 45 children, three pregnant women, and a 96-year-old man from Metairie, Louisiana, named Solomon Solomon.

Volunteers, food, and other supplies also began flooding in once word got out that the church was being opened as a shelter, Michael Weeks added.

"A lot of businesses donated food, baby formula, and things like that. A local doctor's group volunteered their services. The Rankin County Sheriff's Office kept us updated on the storm, and the Reservoir Emergency Medical Technicians stopped by several times to see what they could do to help," he said.

There were 50-60 volunteers from across Rankin County, including many who were not Oakdale members, he added.

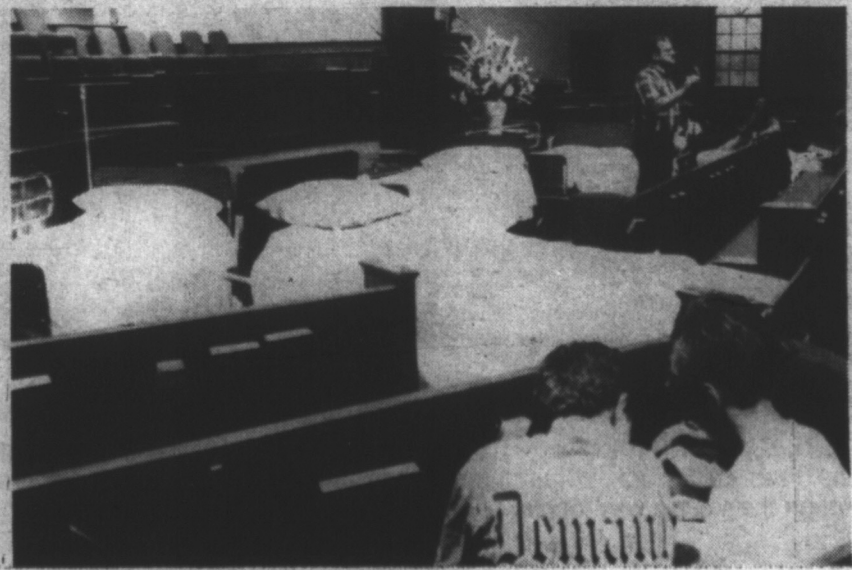
(See OAKDALE on page 9)



Volunteers from Pike County (above) are helping repair Emmanuel Church in Morgan City, La., where the steeple was recovered after being blown from the roof. Stirring testimonies could be offered as Talmadge Smith (below, right), director of missions for Copiah & Lincoln associations, instructs two Baton Rouge volunteers in the art of cooking barbecue for several thousand people at a time. (Photos by Tim Nicholas)



Anxious evacuees (above) watch Hurricane Andrew updates at Oakdale Church in Brandon, one of several Baptist churches in the state that served as shelters during the storm. Mike Hudson (below), choir director at Oakdale, leads singing during a special prayer service before the evacuees head back to their homes. (Photos by William H. Perkins Jr.)



Relief workers request prayers, more volunteers who can 'rough it'



TOPLESS TREES — First Baptist Church of Homestead, Fla., is surrounded by topless trees after Hurricane Andrew ravaged the town. Volunteers with chain saws are being recruited by state Brotherhood Departments to help clear debris such as the fallen trees in front of the church.

Fellowship joins relief effort

At least six trucks loaded with relief supplies headed to hurricane-ravaged South Florida Aug. 27, representing the first-ever relief project sponsored by the Cooperative Baptist Fellowship.

The supplies were collected by about 20 Florida Baptist churches with ties to the state's Fellowship chapter. The national Cooperative Baptist Fellowship provided a \$15,000 emergency-relief grant to

aid the project, which was organized by Pat Anderson, coordinator of the Cooperative Baptist Fellowship of Florida.

A special account has been set up at the Baptist Building for those desiring to send funds to help the victims of hurricane Andrew. Designated funds for Disaster Relief can be sent to the Business Office, Box 530, Jackson, MS 39205.

HOMESTEAD, Fla. (BP) — Workers scurried over concrete debris and treaded shingles; they cooked hamburgers, corn, and beans while Dave Tracey made announcements to victims of Hurricane Andrew.

"Go back and tell your friends there's free food," said Tracey, of the 11-member relief team of South Carolina Baptists. "It don't cost nothing but a smile, and Jesus loves you."

Asked when the South Carolina team would stop serving supper, Tracey replied, "Whenever we don't have any more (people) in line or we run out of something to feed them."

"Our idea is to give a cold cup of water in Jesus' name," he said as a nearby power generator sounded for the first time. "And now we're fixing to have power to the refrigerator."

Yet the heat and humidity combined with long hours to make fatigue a factor among many relief workers.

"We're just running on adrenalin and God. Our bodies are going to start failing us soon," said Steve Mosley, relief worker with North Carolina Baptists who were feeding residents of the Richmond Heights community. "We definitely need everybody's prayers."

The Home Mission Board has given \$25,000 in hunger funds and \$25,000 in disaster relief funds for the relief projects.

Victims 'pick up the pieces'

Carolyn McAdams began weeping as she walked into the sanctuary of First Church of Cutler Ridge in Miami. Although the walls were standing, the ceiling had caved in, insulation hung in chunks and several inches of water stood on the floor.

"This is the only church I've attended since I was a child," she said. "My home is gone; my car is gone, and I've lost my church."

Earlier two deacons surveyed the damage at First Church of Perrine which looked as if someone had tossed a bomb inside. Pointing to the room that showed daylight through the roof, deacon John Reed said, "There's where I teach Sunday School. I guess I won't be using it for awhile."

"The issue of this is not just the damage to the buildings but the economic impact of the destruction," said James Goodson, director of the Florida Convention missions division.

"These folks will be without their livelihoods for a long, long time. Florida Baptists will be here ministering for a long, long time."

A band of weary South Carolinians have set up a feeding site at the Homestead Middle School to serve hot meals in the community. The group from Berkeley County includes 13 persons who specialize in disaster relief feeding and 12 persons who are emergency medical technicians.

They traveled throughout the night to get to Miami.

Florida Baptists are meeting the needs in a variety of ways, including at least five feeding stations like the one in Homestead. The mobile feeding units were provided by the Baptist state conventions of Florida, Georgia, North Carolina, South Carolina, and Ohio.

In the aftermath of Hurricane Andrew's arrival in Miami, dozens of volunteers from Florida Baptist associations are arriving equipped to get to the work of cleaning up. They will be here for months.

Meanwhile, convention officials

are assessing requests for clean-up crews as well as identifying potential volunteers to assist.

Emergency funds are provided to both Baptists and non-Baptists who show a need of money while waiting for insurance settlements. Church and community ministers from across the state are assigned at each feeding site to distribute the funds. The funds are allocated from the state convention and the Home Mission Board disaster relief funds.

Florida Baptist Women are providing child care at the Cutler Ridge church, where the state convention disaster relief van is stationed. They have collected hundreds of diapers, juice, and toys. Baptists who speak Spanish or French are assigned to each feeding site as Florida Baptists recognize the multi-ethnic diversity that exists in Miami.

South Carolina Baptists say, 'It's payback time'

For 11 South Carolina Southern Baptists, this is "payback time."

As soon as Hurricane Andrew touched land in Florida, the South Carolina team headed for Homestead, the hardest-hit area. For them, food lines will offer a chance to share the love their state received in 1989 when a Hurricane named Hugo blasted the South Carolina coast.

"We went through it and we know just what they're going through," said Dave Tracey, who fought back tears while remembering the compassion shown three years ago.

Andrew's devastation tally includes Baptist churches

JACKSONVILLE, Fla. (BP) — At least four Southern Baptist churches are among the thousands of buildings and homes demolished or badly damaged by Hurricane Andrew.

Destroyed, according to the earliest count by Florida Baptist officials, were:

— First Church of Cutler Ridge in Miami.

— First Spanish Church in Homestead, where the eye of Hurricane Andrew passed through.

Badly damaged were:

— First Church of Homestead.

— Wayside Church in Miami, where an auditorium wall was blown down.

A four-person Florida Baptist disaster response unit was en route to Homestead Aug. 25 to assess relief needs in coordination with the Red Cross, reported Don Hepburn, public relations director of the state Baptist convention.

Andrew's Aug. 24 rampage

through south Florida put Dade County pumping stations out of commission, creating a water shortage. Hepburn said Baptist disaster relief teams working in the Miami area will need to carry their own water supplies.

Five disaster relief units operated by state Baptist Brotherhoods are in the devastation area, according to the Brotherhood Commission, which coordinates the units' work from its Memphis headquarters. The units include tractor-trailer rigs and fifth wheels.

The Florida unit will be operating from First Church, Cutler Ridge while the South Carolina unit has been assigned to First Church in Homestead. Three units are in the Miami area: North Carolina's, Kilpatrick Association's from Georgia and Rehoboth Association's also from Georgia.

A sixth unit, from Ohio, is en route to Miami.



HURRICANE AFTERMATH — Carla Whitaker and her 11-year-old son Matthew stand in front of what remains of the South Dade Baptist Church gym. The Florida church building weathered Hurricane Andrew in better shape, although the steeple was toppled. (Photos by Paul Obregon)

Churches adopt Expanded Annuity Plan

The following churches have adopted the Expanded Annuity Plan since those reported in the Aug. 6 issue of the Baptist Record: Clay: Hebron; and Jones: Harmony.

Bush courts religious right at National Affairs Briefing

By Ken Camp

DALLAS (ABP) — Surrounded on the rostrum of the National Affairs Briefing by prominent Southern Baptists, President George Bush renewed his call for a constitutional amendment for school prayer and accused Democrats of leaving God out of their party platform.

While homosexual-rights protesters confronted police outside the Dallas County Convention Center Aug. 22, inside Bush was greeted with chants of "four more years" by conservative Christians attending the briefing.

Fewer than 2,500 had paid the \$25 registration fee to attend earlier sessions of the Aug. 21-22 briefing, but up to 10,000 gathered for the no-cost Saturday night rally featuring Bush as keynote speaker.

Sharing the platform with Bush were Joel Gregory and W. A. Criswell, pastor and senior pastor, respectively, of Dallas' First Church; Jerry Falwell, founder of the now-defunct Moral Majority; Richard Land, executive director-treasurer of the Christian Life Commission, and Adrian Rogers, pastor of Bellevue Church near Memphis, Tenn.

Democratic presidential candidate Gov. Bill Clinton of Arkansas and his running mate, Sen. Al Gore of Tennessee, declined invitations to address the briefing, said organizer Ed McA-

teer, president of the Religious Roundtable and a member of Rogers' church in Memphis.

In introducing Bush, McAteer's pastor praised Bush's commitment to "foundational principles that transcend politics" and that are "much stronger than any denominational label."

During an earlier address, Rogers — a three-time president of the Southern Baptist Convention — blasted the "sheer dishonest rhetoric" of politicians who say they are pro-choice, not pro-abortion. He said, "We are a nation of bloody hands, lying lips and perverse justice."

Land urged conservative Christians to be politically active on an issues basis: "Don't vote your geographic location. Don't vote your denominational affiliation. Don't vote your pocketbook. Vote your values. Vote your convictions."

The key issue for the 1990s and the beginning of the 21st century is saving families, Falwell told the briefing.

"We must reverse everything the feminists, the abortionists, the sexual revolution, and the 'me generation' have corrupted," Falwell said. "We either do it or we lose our country."

Patrick Buchanan, who was defeated in the Republican Party presidential primaries, used the National Affairs Briefing platform

to expand the same theme of cultural, religious war that he mentioned during his address to the Republican National Convention in Houston.

"There is a religious war going on for the soul of America," he said. The war will be won, he said, only with basic truths taught explicitly in the Bible and implicitly in the great cultural works of Western civilization.

Howard Phillips, chairman of the Conservative Caucus, said conservative Christian activists must "tear down the temples of Baal in Washington and reconstruct a godly republic." Phillips, the presidential candidate of the U.S. Taxpayers Alliance, urged pro-life forces to demand a ban on all abortions and accept no compromise.

"It is time for the Right to Life movement to say, 'no exceptions,'" said Phillips, who served two key posts in the Nixon administration.

Oliver North, president of the Freedom Alliance but best known for his role in the Iran-Contra arms-for-hostages scandal, told the briefing participants they need to "throw the rascals out" of Congress and elect legislators who represent traditional Judeo-Christian values.

Camp is director of public relations, Baptist General Convention of Texas.

Thursday, September 3, 1992

BAPTIST RECORD PAGE 3



Coast's Bethany Center opens

The Bethany Community Chapel held a ribbon-cutting Aug. 9 for its Bethany Community Center, a family outreach ministry of the Homes of Grace in Vancleave. Pictured, left to right, are Elaine Kerr, United Way representative; Tommy Williams, chairman of the Bethany Committee, Homes of Grace board of trustees; John Wilkeson, past president, board of trustees, First Church, Pascagoula; Bob Dowdy, chairman of the board, Homes of Grace; and Billy Barton Jr., executive director, Homes of Grace. Located at 2003 Jackson Ave. in Pascagoula, Bethany Center is designed to meet the long-term needs of 4-6 homeless families or families which include alcoholic or drug-addicted members. It will also house about 20 women in "halfway" status from the Haven, a Homes of Grace shelter. Residents will receive counseling and attend nightly services at the Bethany Community Chapel next door. Bethany is supported by local churches (many of which are Southern Baptist), Jackson County Baptist Association, and the area's United Way. Larry Hendrix of Decatur, Ala., will live on site at the center with his family and serve as the center's director. A recent informal study on the success rate of the seven programs within the Homes of Grace ministry cited that, one year after completing the Homes of Grace program, 51% of participants were still sober or "straight." (Photo by Shannon T. Simpson)

First, Yazoo, names Tatum "Churchman of the Year"

First Church, Yazoo City, paid tribute to another long-time member of that congregation when the church celebrated "Homecoming '92" on Aug. 23. The 11th annual "Churchman of the Year" award went to Sue Tatum, a member of Yazoo City's First Church since 1949.

Cortez Hutchinson Jr., minister of education and administration at First Church, said "Miss Sue" is involved in the total life of the church, and through the years has worked with young people, in missionary education, in outreach ministries, on committees, and in the music ministry.

She also was a Sunday School worker at Heritage Manor. She has been chairman of the evangelism and stewardship committees and has served on other strategic committees.

She is currently a Bible study leader, a member of the Missionary Round Table, and mission support director for WMU. She is a volunteer at the church's Christian Service Center and at Manna House, a community feeding center.

Tatum has served on the Christian Action Commission of the Mississippi Baptist Convention Board. In earlier years of Woman's Missionary Union, she was state president of the Baptist Women Circles, as well as state recording secretary. She later served as the centennial chairman.

On the national level she was on the Women in Evangelism advisory board for the Home Mission Board. She has traveled

throughout the Southern Baptist Convention leading Lifestyle Evangelism conferences. Tatum has also written for various missions periodicals, and has visited mission fields in this country and abroad.

Tatum was presented a framed certificate of appreciation "for her significant contributions to the life and ministry of First Church, Yazoo City," and a dozen red roses.

Clifton Perkins has served as interim pastor of the Yazoo City congregation since January 1992. James F. Yates is pastor emeritus.



Sue Tatum

Baptist nurses plan fall retreat

The Mississippi Baptist Nursing Fellowship (BNF) will host a week-end of fellowship, inspiration, and renewal at its seventh annual Fall Retreat at Camp Garaywa Sept. 11-12.

Betty Barham, missionary to Ethiopia currently on furlough in Sontag, will be the featured speaker at the Friday evening session, which will include a welcome address by BNF President Marsha Eaves of Louisville. Music for the retreat will be led by Denise Windom, Mississippi College (MC) nursing student from Crystal Springs, and Carol Welch, also of Crystal Springs. Friday evening relaxation exercises and Saturday morning "rise and shine" exercises will be provided by Pamela Smith, MC water aerobics instructor.

Registration will be conducted on Friday afternoon from 4-6 p.m., as nurses stroll through the missions fair and the book store in the dining hall. The missions fair, which will continue through supper at 6-7 p.m., will feature displays from: Russia, with Laverne Barnes; Africa, with Shirley Chapman; Puerto Rico, with Wanda Dubuison; Honduras, with Marsha Eaves; Rio Grande, with MC nursing students; China, with Kaye Wilson; and BNF.

Concurrent sessions will be held Saturday morning. Session leaders will be Kaye Wilson, BNF program chair and nursing instructor at MC; Carrie Carlson, marriage counselor

at First Church, Jackson; Linda Sabin, assistant professor of nursing at MC; and Mississippi College nursing students reporting on mission work in the Rio Grande Valley of Texas. The retreat will conclude after lunch on Saturday.

Registration cost of \$21 includes meals. Nurses interested in the opportunities provided at the retreat can contact the Woman's Missionary Union by writing to P.O. Box 530, Jackson, MS 39205-0530, or calling (601) 968-3800.



Betty Barham (right), missionary to Ethiopia, administers a vaccine to an infant resident of a village in that impoverished African country. Barham will be the featured speaker at the Fall Retreat of the Fellowship of Baptist Nurses on Sept. 11-12, 1992.

Fee issue clouds future of Yemeni hospital

By Marty Croll

JIBLA, Yemen (BP) — A room crammed with 1.5 million documents about patients attests to the impact Southern Baptists' Jibla hospital has made on the people of Ibb Province in Yemen.

But the next 13,000 new name files — about a year's worth of new patients — could be the last. Hospital officials are unable to determine why, but the government health department in the Middle Eastern nation has stalled the hospital's request to raise patient fees.

Without a 75% increase in fees the hospital won't be able to keep paying its bills, said hospital administrator Bill Koehn, a Southern Baptist representative.

Yemen's health ministry must approve a change in patient rates. "I've told them I'm borrowing money and have stopped recruiting staff," Koehn said. "I made our last drug order in May. Unless some major amount comes in there just won't be enough money."

In 1964 Southern Baptist representatives James Young and his wife, June, became the first Westerners in 1,300 years to make a substantial intrusion into Yemen's Muslim culture of clans and tribes. Even today Yemeni men wear skirt-like "futas" and strap dagger-like "jambiyas" to their belts.

When the Youngs opened the hospital in the remote mountain community of Jibla in 1967, their automobile was one of only a few in the region. Telephones were nearly nonexistent.

Since then Yemenis have paved their roads, imported autos, and strung up a phone system. People are still very poor but modernization has become a government byword. Efforts to raise living standards have been cut short for the last two years, however. Neighboring countries slashed aid to Yemen in protest of its alliance with Iraq during the Persian Gulf war.

During the past 25 years Baptists have covered a 22-acre hillside with a 77-bed hospital, an outpatient clinic, and residences for 61 people. Medical workers have registered about 340,000 patients, treating up to 40,000 a year. They perform an average of 400 surgeries every month.

But in Yemeni culture, personal pride and honor are to be protected. Not everyone is thrilled that the hospital has offered a high level of medical care in a country known until recently for lacking such services.

Others are displeased that Baptists openly represent the Christian faith and that people come from far off, bypassing government hospitals.

"People come because they trust us," said Southern Baptist representative Hugh Provost, who worked there 10 years before transferring in 1991 to Cyprus. "I've heard it said any number of times that they come because they like the way they're treated. They're treated like people."

Provost told of a woman, seven

months pregnant, who was clearing a steep field when a large stone crushed her leg. At the first hospital where she was taken, doctors told her they'd amputate. She said, "No. Take me to Jibla." After Southern Baptist surgeon Martha Myers repaired her leg, she stayed and gave birth to her baby. Three months later she walked home.

In another case a man hired a truck to take him on a six-hour drive to Jibla for an operation. His money was stolen on the way but hospital officials told him to stay anyway. When he recovered he went home and sold his cow to pay.

Still, most people have no way to pay for the degree of care they receive, Provost said. "When people only make \$400 or \$500 a year total income, it's a struggle."

The hospital costs nearly \$1 million a year to operate. Koehn expects it to give away about \$160,000 of health care treatment this year to people who can't pay. That money will come from Southern Baptist gifts through the Foreign Mission Board. But the rest must come from patients who can afford to pay.

If Southern Baptists close the hospital, Yemen will lose its only official relationship with Christians, said Bob Fields, associate to the director for Southern Baptist work in the area. Yemeni law forbids anyone from becoming a Christian but the presence of the hospital has served as a symbol of hope for many Yemenis, he said.

Hospital workers are allowed to answer questions about their faith.

The loss of the hospital also would devastate the local economy. "From the town of Jibla, 150 workers would be thrown out of a job," Provost said. "It would be an

economic disaster."

The workers are praying they get the fee increase and asking Southern Baptists to do likewise. "The fact is, the hospital's running out of money," Koehn said.

Croll writes for FMB.



Jean Dickman, Southern Baptist physician, checks one of her tiny patients during morning rounds at Baptist Hospital in Jibla, Yemen. The hospital, an isolated outpost of quality health care for 25 years, may be forced to shut down unless Yemeni authorities approve a request to increase patient fees. (BP photo by Don Rutledge)

SBC volunteers evangelize Expo '92

SEVILLE, Spain (BP) — Baptist volunteers from the United States and other countries are spreading the gospel among many of the millions of visitors attending Expo '92 in Spain.

Expo is one of two world-class events in Spain this year; the other was the Summer Olympics in Barcelona. Expo may not have received as much media attention, but between 18 million and 40 million visitors will have attended by the end of its April-October run, officials say.

The mammoth world's fair covers more than 500 acres and features exhibits from some 150 countries, corporations, and organizations.

"The Age of Discovery" is Expo's theme, commemorating the discovery of America by Christopher Columbus 500 years ago. Spanish Baptists have adapted the theme. "The Best Discovery," their motto for the year, refers to the discovery of Jesus Christ.

Baptist efforts have reached both inside and outside Expo.

The only Christian exhibit at Expo is the \$4 million "Pavilion of Promise," a high-tech presentation of the Bible's account of creation and the life, death, and resurrection of Christ. Mirrored theaters, laser lights and state-of-the-art projectors present the message to visitors.

In a closing presentation, evangelical pastors from Seville sum-

marize the message and tell visitors they need to respond to the gospel. Visitors are offered free New Testaments and the opportunity to sign up for a Bible correspondence course. A Christian bookstore offers literature in several languages.

By Aug. 1 more than 103,000 visitors had walked through the pavilion. Almost 13,000 had registered personal decisions of commitment to Christ. Pavilion workers had handed out more than

30,000 New Testaments.

The "Pavilion of Promise" has been used in two previous world's fairs with similar results. Baptists joined other evangelical church groups of Seville in supporting the pavilion; Baptist volunteers from the United States and several other countries helped staff it.

Through music, drama presentations, and one-on-one conversations, the students have shared their faith with young Spaniards who visit.



Express lane is definitely out of the question when buying food for over 40 mission volunteers at the Expo '92 World's Fair in Seville, Spain. With plenty of money—and more than one cart—BSU volunteers Lynette Hamilton (left) and Patrick Key (middle) help missionary Libby Hilyer (right) at the grocery store. Shopping trips like this for the entire crew of volunteers in Seville often result in an expenditure of \$1000. (BP photo by Mike Creswell)

Composer warns: "junk food" music leads churches toward starvation

By Charles Willis

NASHVILLE (BP) — Just as a diet composed only of junk food can be hazardous to physical health, a congregation being fed only "junk food" music will suffer, a widely known composer said.

Jane Marshall, teacher and choral music composer from Dallas, told participants in a composers symposium at the Baptist Sunday School Board that some church members "are being fed and are accepting junk food, fast food" in church music. Such music, she said, is "a style that is quickly consumed, assimilated, and forgotten, with very little lasting quality."

"Our hymnals are full of all kinds of styles but we tend to sing the ones we know. What we are not seeing is a balanced diet of the works of composers from all styles."

Marshall's criticism of some contemporary music is compositions which are "poor imitations rather than the real thing. It's an inch deep and miles wide. It smacks of a lack of depth. It's entertainment that uses emotions without the experience that undergirds emotion. It's a starvation diet that we are on today."

An advocate of incorporating the

arts in worship, Marshall said she believes music is "a powerful force. Of the arts, music probably reaches more people and therefore has more power than painting."

And she carries the comparison further, saying some musical compositions, like paintings, "are lovely and don't sound like everything else you hear; others, however, are like painting by numbers."

She cautioned that "some music is music for musicians more than music for the people. Most people in the pew can handle the text faster than they can the music, because they read English, but not music."

"It's not enough to have a warm heart about the Lord. The Lord wants the best we can give, and the best is not just the warm heart, but also our minds and our skills."

The composers symposium was sponsored by the Baptist Sunday School Board's Church Music Department.

Willis writes for BSSB.



Marshall

Fundamentalists tout plans to extend sway

MEMPHIS, Tenn. (ABP) — Baptist leaders from about 15 states met in Memphis, Tenn., Aug. 20 to learn how to extend fundamental-conservative control to the state convention level.

Fundamental-conservatives, who have held sway in the national Southern Baptist Convention since 1979, want to repeat that success in the 40 Baptist state and regional conventions. Several state conventions already are under control of the fundamental-conservative movement.

The Memphis meeting was hosted at Bellevue Church by pastor Adrian Rogers, three-time president of the Southern Baptist Convention. Rogers delivered an address to participants, who reportedly numbered about 50.

The meeting was organized by two state-level fundamental-conservative strategists — Perry Ellis of Dallas, executive director of the Texas Baptist Conservative Fellowship, and T. C. Pinckney, a fundamental-conservative organizer from Alexandria, Va.

All the "major state conventions"

were represented, said Pinckney, a retired Air Force brigadier general and member of the SBC Executive Committee. He described the meeting as a strategy-sharing session, "an exchange of lessons learned."

"In the actual meetings, there was never discussion of how we should go about making changes in, say, Oklahoma or Alabama," Pinckney explained. "It was more of: 'What has worked for conservatives in Virginia, what has not worked for conservatives in Virginia.'"

Among the how-to strategies shared by the state leaders were: electing sympathetic state convention officers, influencing denominational appointments on the national and state levels, picking and instructing convention messengers from local churches, and influencing Baptist business on the associational level.

Pinckney declined to predict what effect the Memphis session will have on the fall meetings of the Baptist state conventions. "The results will vary considerably from state to state," he said.

Conferences will help churches train, achieve goals with video

"Maximizing Video's Potential in Training" is the title of a series of conferences to be held in Columbus, Jackson, and Hattiesburg during September.

The conferences are designed to help churches and associations explore video ministries, set up video for training sessions, and achieve training goals with video. They will also offer "One Hundred Uses of Video in Religious Educa-

tion and Church Programming."

The three sites for the conferences are: First Church, Columbus, Sept. 21; Hinds-Madison Association office, Jackson, Sept. 22; Temple Church, Hattiesburg, Sept. 24. Each conference will be held from 7-8:30 p.m.

Ken Miller, director of the Media-Communications Department for the Alabama Baptist Convention, will be conference leader.

Letters to the editor



Church covets prayer

Editor:

Calvary Church is 31 years old. It is located in Emerado, N. D. just across from the Grand Forks Air Force Base, the seventh largest community in North Dakota. For these three decades, thousands from the air base have been ministered to by Calvary, which is one of the larger churches in the Dakota fellowship.

The life line of Calvary is currently jeopardized. Their water will be cut off the end of September by the Air Force base. The reason is very simple: The water line now belongs solely to the air base, due to developments in the area. The base cannot, by law, sell water. Calvary has been given notice by the base they will be cut off. This affects the church and also their Wee Wisdom School.

Well water will not work. It must be city water.

There is hope. Calvary can tie into the City of Emerado. The line must go under a four-lane highway, and it is very expensive.

Will you please pray for this church? Millie and I spent four wonderful years there.

Roger S. Dorsett
Director of missions
Tishomingo Association

Did God use evolution?

Editor:

Regarding the July 30 issue of the Baptist Record, and the article "Baptist professors evaluate latest 'big bang' evidence," I do not wish to argue the merits of the pseudoscience evolution. I wish to stimulate further study on the matter of origins from a biblical view.

Should Christians base views on unrepentant sinful men? Or should we base our views on an all-know-

ing supernatural God (2 Tim. 3:16, 4:3,4)?

Did God mean a day as we know it (in Genesis)? Do we know how long days were back then? God said a day was a thousand years, didn't he (2 Pet. 3:8, Psalms 90:4)? God is in no way speaking of creation. One of the five meanings of the Hebrew word *yom* is a long period of time. The English word *day* can have up to 14 different meanings. The combination of the word *yom* with another occurs 357 times outside Genesis 1. In each case, it means a 24-hour period. If the combination had been intended to mean long periods of time, then both text and context become meaningless. If the meaning of the word *day* with a number means a 24-hour period outside of Genesis 1, then it should also mean a 24-hour period inside Genesis 1.

Is it possible that God used evolution to create the universe and life? Ask yourself: "Did death precede sin?" Death has a very important role in evolution; it is a creative force. As the struggle for life occurs, there are changes (mutations) which are passed along. Many Christians believe that death was punishment for sin (Gen. 2:17). Scripture clearly demonstrates death did not enter God's perfect world until after man had sinned (Rom. 5:12, 1 Cor. 15:21, 22). Would a perfect and holy God punish man with death, if death already existed? Jesus, our perfect sacrifice, would have died on the cross for nothing if death existed prior to sin.

Jim Brown
Pearl

Hopes for absent politics

Editor:

In the latest issue of the Baptist Record, M. W. Perry of Philadel-

phia called into question our convention president, W. W. Walley of Waynesboro. He asked if Walley had "stacked the program with fundamentalists" for our upcoming convention. He complained about Walley essentially going back on his word of being a "neutral" president for our state.

First of all, Walley is a man of integrity and loyalty to the cause of Christ and to Baptists. He is without political agenda or care for personal advancement. There is no finer role model for the laity of our state than Walley.

Secondly, Walley had little, if any, influence on the program committee that invited the guest speakers for our convention. The committee structure under which we work allows for many decisions and programs to be implemented through standing committees without interruption from administration.

My own initial response to seeing the program was also somewhat less than enthusiastic. Upon reflection, however, our November meeting will give us a chance to hear several of Southern Baptists' highly successful pastors including Adrian Rogers of Bellevue Church, Memphis. I will listen to his sermon, and see him as one of God's talented servants instead of a political figure. At last year's Mississippi Baptist Convention, Morris Chapman stayed away from controversy, delivering a very inspirational message. My hope and prayer is that Rogers, as well as all other speakers on our upcoming program, will do the same.

If both sides of the political spectrum can refrain from thinking of our fellow Southern Baptists as "them or us," possibly we could get on with the work of Bold Missions.

John J. McGraw
Laurel

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Faces and places

by Anne Washburn McWilliams



When a child dies...

"House fire claims lives of two children..." "Seven-year-old drowns in swimming pool..." "Child dies in car wreck..."

Maybe you've known someone whose child, or children, died in a tragic accident and wondered what you could do — how best to offer your sympathy.

One mother whose child had died in an accident gave me a list of ways that people might help in such a situation:

• At the time of the funeral, do something. Babysit for family guests. Make a video of the funeral service. Make phone calls for the family... (Don't just say, "If there's anything I can do, call me.")

• Listen to the grieving parents. If they want to talk about the child they lost, listen. If they don't want to talk about the child, go to visit them anyway. Just be there, to

show you care.

• Don't be afraid to talk about the child yourself, for fear it will hurt the parents to bring up the subject. If you knew the child as a teacher or as a friend, and remember things the child said or did, share them with the parents.

• Send flowers on the birthday of the child or the anniversary of the child's death. Send them to the parents or place them in the church in memory of the child.

• Give books to the parents about others who have had similar experiences of grief.

• Give offerings, or special items, to the church in memory of the child.

• Pray for the family.

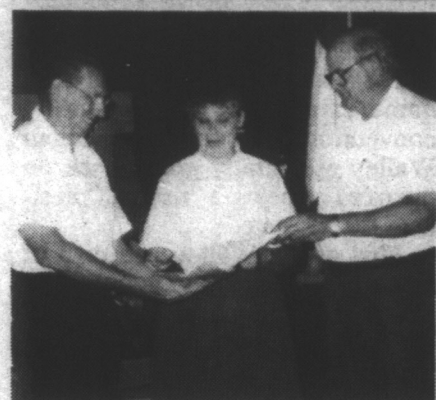
• Pray that God will use the tragedy to reach souls. In one instance, a person observing a bereaved father saw strength in that man's life that

only God could have given him. This person said, "He has something I don't have, and I want it," and as a result, received Christ into his own life.

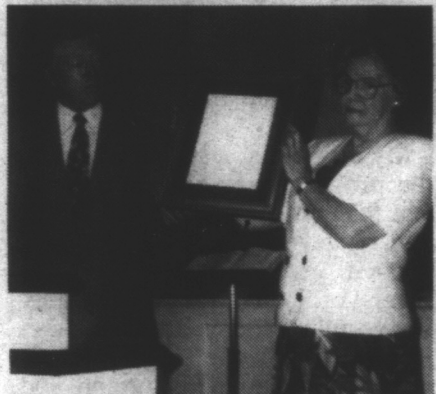
One mother who had lived through this type of cruel loss said, "God has a special love for those who hurt. If you've never hurt, you've never felt this type of love."

She added, "I could not have handled this without God. You have to look to him. When you get to the point where you can accept, you can receive the blessings. Accept suffering as God's gift and be thankful, not for what happened, but for how he can use what's happened. If you don't ever get to the point of accepting, you won't have the blessings. When it's done in that manner, God is glorified."

Just for the Record



Southside Church, Greenville, held a note burning July 5 in celebration of the retirement of its \$112,000 debt. Pictured are Troy and Wanda Moore and Ben Taylor. Earl Ezell is pastor.



First Church, West Point, recently honored Frances Thomas on her retirement with a reception. Aron Clark, personnel committee chairman, is pictured presenting Thomas with a love gift from the church and a certificate for her 15 years of service as secretary.



Morgantown Church, Natchez, honored Margie Brown on her 20th anniversary as secretary, Aug. 23. The church recognized her years of service with a plaque, a dozen roses, and a "money tree."

Homecomings

Pilgrims Rest, Batesville: Sept. 6; Sunday School, 10 a.m.; worship, 11 a.m.; covered dish dinner in fellowship hall, noon; afternoon singing, 1:30; no night services; Jerry Smith, Durant, guest speaker; Veronica Raney, Southaven, and Ricky and Cheryl Martin, Batesville, guest singers; Billy Credille, pastor.

First Church, Lucedale: Sept. 13; 90th homecoming; worship, 10:30 a.m.; covered dish dinner in fellowship hall, noon; afternoon singing; no night services; Fred Moseley, Eugene, Ore., guest speaker; Don Nichols, Cleveland, Tenn., guest singer; John L. Turner, pastor.

Marlon Seaneey is available for supply and bi-vocational pastorate. He is a graduate of Clarke College, Mississippi College, and New Orleans Seminary. He may be reached at 103 Skylane Dr., Pearl, MS 39208, (601) 939-0684.

"Hawaiian Luau" is the theme for the second annual reunion of the Single Adult Department (previously known as the Formerly Married Department) of the Alta Woods Church, Jackson. All former members are invited to attend, Sept. 12, 6 p.m.

Carey Chapel Church, Red Banks, will host a Fulness Conference Sept. 13, 10:15 a.m. and 7 p.m., and Sept. 14-16, 7 p.m. nightly. The theme of the conference will be "Releasing Power through the Church." Ras and Beverly Robinson will be the speakers. Those who wish to attend should register with the church, (601) 851-7543. Ken Bradley is pastor, Carey Chapel.

The Northeast Mississippi Pastors Conference will meet at Bethany Church, Slate Springs,

Sept. 14, beginning at 10:30 a.m. A brief business session and singing will precede two messages and a lunch served by the church at noon.

Two members of the Mississippi College family are among 28 community leaders who have been named to the 100-member advisory board of the "Hour of Educational Accountability," a statewide meeting that will address the status of education in Mississippi Sept. 29, in the Jackson Municipal Auditorium. Representing MC will be Charles Martin, vice president for academic affairs, and Holly Hardin of Moss Point, president of the Student Body Association.

The National Library of Poetry has announced that prizes will be awarded this year to over 250 poets in the North American Open Poetry Contest. Deadline for the contest is Sept. 30. To enter, send one original poem of no more than 20 lines, to the National Library of Poetry, 11419 Cronridge Rd., P. O. Box 704-ZK, Owings Mills, MD 21117. Poet's name and address should appear on the top of the page.

Staff changes

First Church, Charleston, has called Gary W. Adams as pastor, effective Aug. 23. A native of Jackson, Adams was graduated from Mississippi College and Southern Seminary. He previously served Sunnyside Church in Shepherdsville, Ky. He is married to the former Lorena Smathers.

Griffin Street Church, Moss Point, has called Jerry Watts of Pensacola, Fla., as pastor, effective Sept. 13. He has been serving Myrtle Grove Church, Pensacola, as assistant pastor/minister of music. He was licensed and ordained at 28th Avenue Church, Hattiesburg.

Don Moore, native of Anguilla, music evangelist, has accepted the

minister of music position in High Point, N. C. He will continue his work in the Concert-Evangelistic Music Ministry. His wife, the former Margie Palmer, is a native of Jackson.

First Church, Yazoo City, has called R. David Raddin as pastor, effective Sept. 13. He is a graduate of Mississippi College, Southwestern Seminary, and New Orleans Seminary. He has served First Church, Summit since 1990.



Raddin

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MAINTENANCE SUPERVISOR: Windermere Baptist Assembly, owned by the Missouri Baptist

Convention, is a year-round camp and conference center. The facility accommodates 850 persons, and consists of 1,330 acres located on the Lake of the Ozarks. Experience required: Building and grounds maintenance, supervision. Please forward introductory letter to Frank Shock, Director, P. O. Box 458, Roach, MO 65787.

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Twelve members of First Church, Sardis, traveled to Minot, N. D. in July. While there, they conducted Vacation Bible School for children and adults at Southeast Baptist Church. Forty-six people from the area enrolled. J. O. McClung Sr. is pastor, Southeast Church. Jerry Sanford is pastor, First, Sardis. This is the third year that First, Sardis has participated in ministry to churches in the Dakota Southern Baptist Fellowship.



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Former chaplain, Mississippi pastor Arthur Engell dies at 78

Chaplain Colonel Arthur T. Engell died in San Antonio, Texas, Aug. 18.

He was born Nov. 14, 1914 in Marion, Miss. He graduated from Mississippi College and Southern Seminary, and served as pastor of the Marion Church for three years.

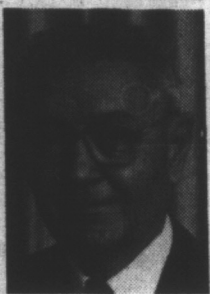
A memorial service was held Aug. 21 in the High Flight Chapel of the Air Force Village in San Antonio, where Engell lived since 1987.

"...I cherish the day we met, the

brief service together, the years of correspondence, the suffering, the grief and blessings shared, the many and varied ministries

extended, the walk through his extended illness. Through it all, knowledge that this emptiness and void which I feel will be overcome by knowing that you were, and still remain, my friend," said Billy J. Jones, U. S. Air Force retired chaplain, of Engell.

Engell is survived by his wife, Eloise; a daughter, Gloria Fay in Aurora, Colo.; and one niece and a nephew in Meridian.



Engell

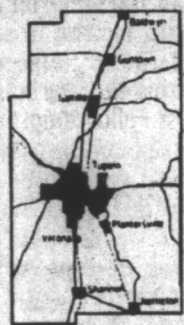
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Thursday, September 3, 1992

BAPTIST RECORD PAGE 2

Names in the News

First Church, Ridgeland, ordained Tony Linley to the gospel ministry Aug. 9. Linley is pastor of Mars Hill Church, Winston County.



Linley

Ron Kirkland, pastor of First Church, Amory, has announced the 1992 recipients of the Lawrence and Louise Palmer Memorial Scholarship Fund. They are Chris Crook and David Everett. Crook is a student at Mississippi College, and the son of Mr. and Mrs. Ira T. Crook III. He has made a commitment to full-time service in the area of church music. Everett is the son

of Mr. and Mrs. A. P. Everett Jr., and a graduate of Delta State University. He will attend Southeastern Seminary, where he will pursue a master's degree in church music. The Palmer Scholarship Fund was initiated at First Church in 1981 by Dick Palmer as a memorial to his parents. It has provided over \$45,000 to nine recipients who have committed themselves to full time Christian service.

Arlis V. Nichols, pastor of Harpersville Church, was recently appointed by Gov. Kirk Fordice to the State Juvenile Justice Advisory Board. The pur-



Nichols

pose of the board is to study the broad spectrum of the youth court and make recommendations to the governor concerning changes in the system. Nichols is a former teacher, school guidance counselor, and drug education specialist.

Wesley G. Wilkes, son of J. M. and Barbara Wilkes of Hattiesburg, recently left for a two-year Journeyman tour to Hong Kong to work with the Kowloon Baptist Church. He is a member of Temple Church.



Wilkes

OAKDALE

From page 3

Thomas Bacon said he was on the verge of despair after he and his two children fled their Lulan, Louisiana, home with little more than the clothes they were wearing. Their search for lodging in Jackson had proven fruitless.

"I was sitting on the curb, wondering what to do. I looked up to the Lord for help and about that time a police officer walked up and told me about this church," he said.

Lana Hillhouse, also from Lulan, said she left her home in such a hurry that she had no formula or diapers for her three-month-old baby. Oakdale stepped in to supply those needs in addition to giving her a place to stay, she tearfully recounted.

A woman from New Orleans described her loss of faith after enduring a string of misfortune that included her parents dying and leaving her alone to raise her young son.

"I haven't been to church in a long time," she said, "but God has spoken to me through you. You have restored my faith; somebody does care."

Brenda Weeks told how storm victims had cleaned bathrooms and mopped floors during the week so the church would be prepared to hold regular services on Sunday.

"You have blessed us. People have thanked us for what we did, but it was Jesus Christ who did it; Jesus did for you through us," she said.

As many of the evacuees prepared to return on Thursday, a special Wednesday night service was held to send them home with the prayers of the Oakdale congregation.

Bacon offered a special prayer of thanks for the outpouring of support he and the other evacuees had found at Oakdale. Michael Weeks noted that many of the people returning to Louisiana did not know what they would find.

"We will continue to pray for you as you return home," he said.

His voice wavering with emo-

tion, Weeks also had a special message for the members of Oakdale.

"You have done so much. I appreciate each one of you; thank you for being an example of our Lord," he said.

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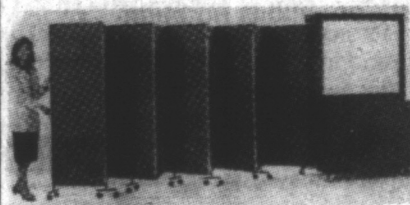
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A man who trusted God



By Margaret H. Rogers
Genesis 11:27-12:9

This study begins a focus on personalities who were influential in the story of God's chosen people. These individuals are the instruments God used in developing his people into the nation from which someday the Messiah would come. The nation of Israel was elected to be the medium God would use to reveal himself to mankind, and the beginning was with Abraham. Abraham is claimed as the founder of three great religions: Judaism, Islam, (also known as Mohammedanism), and Christianity.

The story begins (Gen. 11:27-32). The first mention of Abraham is in Genesis 11:26: "When Terah had lived 70 years, he became the father of Abraham." It can be presumed from the scriptures that Abraham was born in Ur of the Chaldeans, in approximately 2000 B.C.

It has been suggested that due to the anti-Semitism in the region, it was probably the occasion for Abraham's father to take his family out of Ur. Secular history helps to identify that the time of Abraham fits into the Babylonian civilization when it was at its peak of cultural and political splendor. Abraham came from a civilization of fine cities, writing, highly developed arts, beautiful gems and art, law codes, legal systems, plus a highly developed religious system.

Abraham came from a line of worshippers of pagan gods (Josh. 24:2). In fact, Abraham's father, Terah, was named "Mooner" (in Hebrew language related to word for moon), and they were probably worshippers of Nanna, the moon god. Abraham and his family settled for a time in Haran (Iraq today) where his father died.

God's call to Abraham (12:1-3). Though Abraham lived in a pagan environment, he may have already had a knowledge of the true God. One thing is clear, however; one day God called Abraham to get up, go into another land, and build a new civilization. God was giving him an opportunity to pioneer in the development of a people who would know the true God and follow him.

God said to Abraham, "I will make of you a great nation, and I will bless you and make your name great." Ultimately, that blessing is to reach all men. This is a wonderful fact that the Hebrew faith and the Christian religion began with a call from God.

Obedience to God's call (vv. 4-6). Abraham was leaving a well-established civilization to go into a country not as well civilized as Egypt or Babylonia. Yet Abraham trusted God and was willing to give up comfort and advantage. He was obedient to the divine call, thereby making it possible for him to have a great name as well as helping to bring about a great nation which was a source of blessing to all the world.

Worship follows obedience (vv. 7-9). In Hebrews 11 Abraham is mentioned three times in the roll call of the Heroes of Faith, each time related to his obedience and worship of the true God. At each stop Abraham made on his way to Canaan, he built an altar and worshiped God. Abraham was now 75 years of age and in his traveling group were his wife, Sarai; his nephew, Lot; and all of his wealth, cattle, and slaves.

His response to God's call was one of the reasons he was known as "God's friend." No human name can vie with Abraham's for the wide-spread reverence which it has evoked among all races and throughout all time. What was the secret of Abraham's eminence? It is the remarkable nobility and grandeur of his religious life and faith that made him the object of veneration to generations of mankind.

God's requirement of Abraham to "be a blessing" is also issued to all believers to be channels of blessings to others. Someone has expressed it as follows:

Christians aren't storerooms but channels,
Not cisterns, but springs
Passing our benefits onward,
Fitting our blessings with wings....

Rogers is a member of Salem Church, Collins.

Bible Book

Fall of the Southern Kingdom



By David Raddin
2 Kings 24:3-4, 11-14, 20; 25:8-11

The last kings of Judah did evil in the sight of the Lord. They rejected the opportunity to repent. God's judgment came against Judah, not because God wanted to condemn the people, but because the people condemned themselves by refusing to turn to the Lord.

Judgment for Manasseh's sin (24:3-4). Manasseh was the most evil of all the kings of Judah or Israel. He stands in direct contrast to his father, good King Hezekiah. Manasseh worshiped false gods and idols and shed innocent blood (2 Kings 21:2-16). He led Judah away from the Lord.

The Lord's judgment came against Judah "because of the sins of Manasseh and all he had done" (v. 4). Judah was defeated by Egypt. The evil Jehoiakim was made king. The Egyptians were defeated by the Babylonians and Judah was taken into captivity. Nebuchadnezzar took to Babylon treasures from the temple along with the people of Judah who were placed in Babylonian exile.

The sins of the leaders of a nation affect the people of the nation. As we participate in electing the leaders of our nation, how important our responsibility is as Christians to vote for those we feel will serve best in accordance with the Lord's will. We have a continuing responsibility to pray for those who lead us.

Babylon's capture of Jerusalem during Jehoiachin's reign (24:11-14). Nebuchadnezzar, king of Babylon, captured the city of Jerusalem and took Jehoiachin, king of Judah, and his family captive to Babylon. Jehoiachin, also called Jeconiah, ruled only three months. He followed the evil ways of his father, Jehoiakim.

Sin always has consequences. The people of Judah refused to follow the Lord and fell as a nation. When we refuse to follow the Lord, we will fall. Thanks be to God that he gives us the opportunity and the guidance to follow him.

Zedekiah's rebellion against Babylon (24:20). Nebuchadnezzar made Jehoiachin's uncle Mattaniah king of Judah and changed Mattaniah's name to Zedekiah. Zedekiah means "the Lord is righteous." During the reign of Zedekiah, God's judgment of Judah continued and Jerusalem was ultimately destroyed.

God is the judge of sinful people, and we are all sinners. Our scripture reminds us of the fact that God's judgment falls upon those who refuse to repent and turn to him. Let us learn from Judah's experience and turn from our sinful ways to the ways of God.

Babylon's destruction of Jerusalem (25:8-11). The destruction of Jerusalem by Babylon was a terrible event. Led by Nebuzaradan, the commander of the guard, the Babylonian army burned the temple, the royal palace, and the houses of Jerusalem. Leaders from among the Judeans were executed. The people were taken into exile. "So Judah went into captivity away from her land" (v. 22).

God calls us to turn to him. He gives the opportunity to have personal relationship with Jesus. Being rightly related to God means giving ourselves completely to him. By accepting Jesus as our Savior, life can be turned away from the ultimate fall into eternity in hell. By repentance, forgiveness, and new direction from God, we as Christians can turn from the falls we face toward the abundant life Jesus wants from us.

How are you bound to fall? Judah fell because they refused to hear God's word and come to him. God does not want you to fall. He offers a chance to turn to him and find the way that leads to life as he intends. Will you follow the way of the Lord?

Raddin is pastor, First Church, Summit.

Life and Work

Foundation for witnessing



By Milton Burd
1 Corinthians 15:1-11

All of us are witnesses to what Christ has done in our lives. When we accepted God's gift of salvation, we entered into a personal relationship with Jesus Christ. Our lives are a witness to others that we belong to Christ. In Acts 3 and 4, Peter had an opportunity to witness about Christ and when challenged by the authorities, he said, "We cannot stop speaking what we have seen and heard" (Acts 4:20). We can become more effective witnesses by developing skills in presenting a verbal witness. The lessons in September will help us to develop these skills. The lesson for this week leads us to develop a foundation for effective witnessing by accepting Jesus Christ as Savior. The scripture is 1 Corinthians 15:1-11.

The gospel that saves (vv. 1-2). Paul is reminding the Corinthian Christians about the gospel message that he presented to them. The gospel message is about Jesus Christ. The gospel message is Jesus Christ! Three words stand out in this verse: preached, received, and stand. Paul preached Jesus Christ, they received Him, and they made a stand on their faith in Him. They not only accepted it, but they were faithful to the gospel of Jesus-Christ.

Paul continues his reminder in verse 2 to say that "by this gospel you were saved." Paul was the messenger. The power of the gospel (Jesus Christ) provided the salvation. Otherwise, if their faith was not real, then they were not saved. The beginning point of being a witness for Christ is the salvation experience.

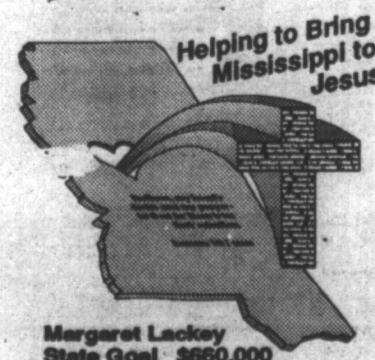
The fundamentals of the gospel (vv. 3-8). Paul mentions several basics of the gospel. These are: the death, burial, and resurrection of Jesus. Christ died for our sins. He died that our sins could be forgiven. So Paul's message was "Jesus Christ and him crucified" (1 Cor. 2:2). The death of Jesus happened in fulfillment of Scripture. The burial of Jesus was the confirmation of his death, and the resurrection was proof that he conquered death forever. Without the death, burial, and resurrection of Jesus, there is no gospel to experience or to share.

Paul continues his message about the resurrection of Jesus. His appearances to the apostles and other believers was validation of the truth of the gospel. Paul refers to his Damascus road experience where Jesus appeared to him. This was Paul's salvation experience and his call as an apostle.

The gospel and grace (vv. 9-10). Paul explains that of all the apostles, he is the least important because he had persecuted the Christians. But Paul was the recipient of God's grace. No one deserves the grace of God, but God reached out in love to Paul just as he does to all of us. God's grace made a difference in Paul's life. As a result of that gift of grace and Paul's response, God enabled him to become a strong, hardworking messenger of the gospel. Paul gave God the credit for all that he accomplished.

The gospel and faith (v. 11). Paul acknowledged that it was not important who delivered the message. It could be any of the apostles. The important emphasis is on the message. The gospel (message) was presented to the Corinthians and they received Jesus as Savior. Lost persons receive Jesus as their Savior through faith in him. This is the beginning of a foundation for effective witnessing.

Burd is minister of education, First Church, Cleveland.



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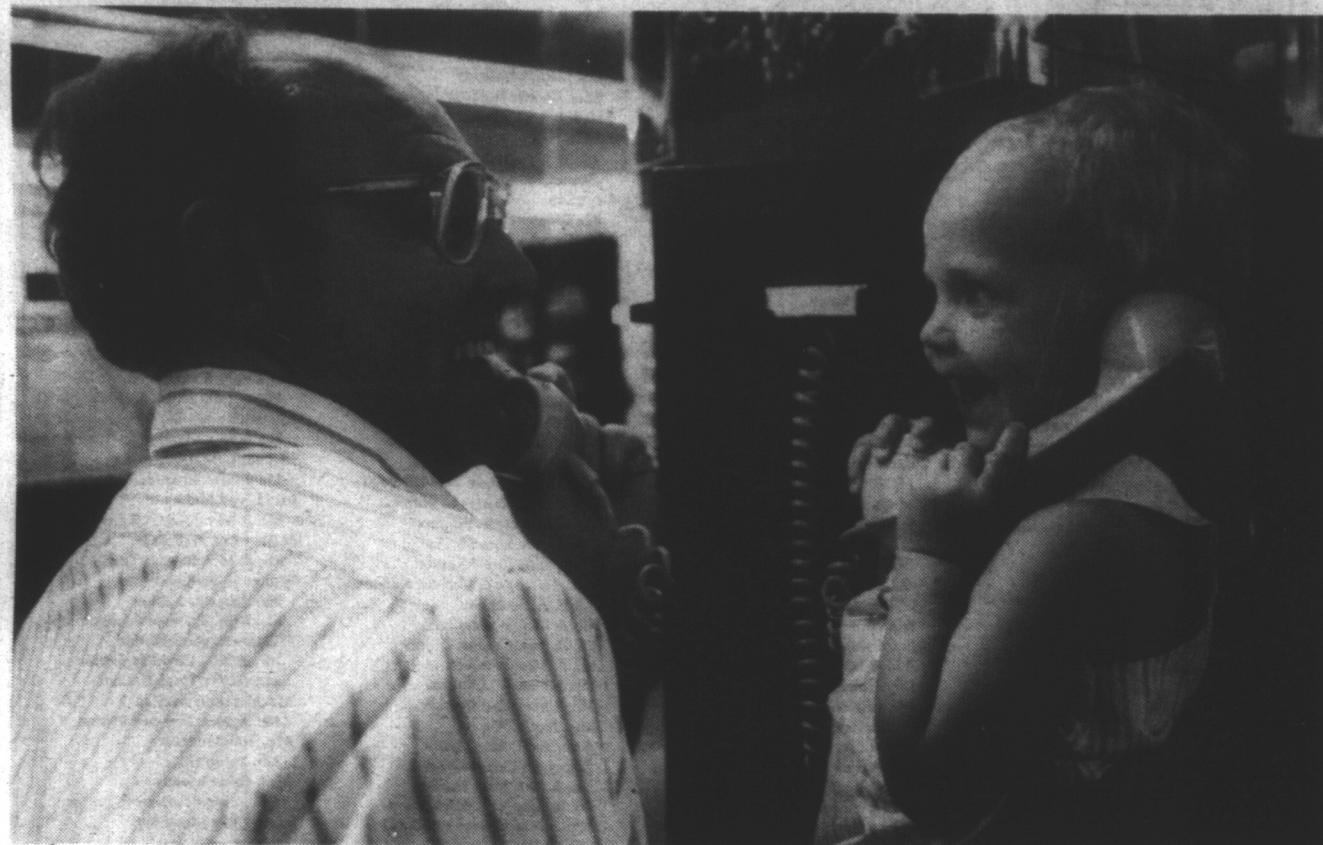
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Hello Missions

Allan Nix and his two-year-old daughter Lydia seem delighted to hear John 3:16 in other languages from special phones at Jericho missions festival. Nix, a member of First Church, Laurel, also met home and foreign missionaries during the week-long program at

Glorieta (N. M.) Baptist Conference Center. Jericho is jointly sponsored by the Home Mission Board, Foreign Mission Board, Sunday School Board, Woman's Missionary Union, and Brotherhood Commission. (Photo by Jim Veneman)

Georgia lottery opponents gain ground after Gainesville rally

GAINESVILLE, Ga. (BP) — Conventional wisdom once held a Georgia lottery was inevitable but opposition leaders say the tide is turning.

That was the consensus at a recent rally — one of 21 being held throughout the state — by Baptists Organizing Lottery's Defeat, one of the strongest efforts fighting the constitutional amendment on the Nov. 3 ballot to make a state-run lottery legal.

The rally at First Church in Gainesville drew more than 1,200 people to hear reasons why a state lottery is not only a bad idea on moral grounds but also violates fundamental fiscal and tax-policy principles.

Georgia Baptist Convention President J. Truett Gannon led off the evening stating a lottery would place the government in the same business that is currently a felony if practiced by a private individual. Not only is it gambling, he said, but the odds of winning are worse than almost any other form of gambling.

"They're only saying give us your money and every now and then we'll give one of you just a tad of it back," he said.

J. Emmett Henderson, executive director of the Georgia Council on Moral And Civic Concerns and the educational speaker at all of the rallies, refuted various lottery proponents' arguments.

The facts, he said, show lotteries have not worked in any state where they have been touted as the answer to financial problems — including the savior of education as pledged in Georgia.

In Florida, he said, Gov. Lawton Chiles has called the lottery a "gigantic hoax" on the people, with its promises of aid for education unmet in reality. Administration and promotion costs eat up much of the profits, Henderson said, and money that does reach education is of little value because other appropriations for education somehow get reduced.

Not only is the lottery regressive taxation targeting those who can least afford it, Henderson said, but it also diverts spending toward tax-exempt purchase of lottery tickets rather than taxable purchases of other goods.

Thus, if \$833 million worth of

tickets are sold, \$45 million that would have been collected in sales taxes on that spending is wasted. He added, because a dollar normally is turned around four to five times in the economy, "what we're really talking about is a loss of \$252 million."

"Lottery is a sordid business. It changes the role of government from protecting its poor... to exploiting them and defrauding them," he added.

"If we can do that, we'll win. It's that simple," Henderson said. "We are given only a few opportunities to make a decisive difference in the moral and family life of our state. This is one of those opportunities."

HMB offers US-2 opportunities

ATLANTA (BP) — December 15 is the deadline for applications for US-2 missionaries, a missions program offered to college graduates by the Home Mission Board.

Serving in all 50 states, US-2 missionaries work on home mission fields for two years. Assignments include resort and innovative ministries, church and community ministries, new church extension, language church extension, student work, evangelism, and internationals/seamen ministries.

Applicants must be college grads with four-year degrees, age 30 or younger, members of a Baptist church, and in good health. Applicants will be placed in ministries according to need and personal ability.

During the two-year term of service, travel, housing, meals, and insurance are provided by the Home Mission Board or local supervisors. Severance pay of \$1,200 for single people and \$2,400 for married couples, if both serve as primary workers, is paid at the end of the two year service. A seminary or graduate school scholarship of \$300 per person is available from the Home Mission Board for US-2ers after they have served two years.

Applicants must attend a group interview session one weekend in February and a week of orientation prior to arrival on the field.

To request information concerning US-2 missions write Missionary Personnel, Home Mission Board, SBC, 1350 Spring Street NW, Atlanta, GA 30367-5601, or call (404) 898-7610 or 1-800-HMB-VOLS.

150 Texans state plans for officers slate, CP support

By Toby Druin

DALLAS (BP) — A letter and statement of "convention support" signed by more than 150 Texas Baptists has been sent to all Texas Baptist pastors urging Cooperative Program support.

The documents also question channeling of funds to organizations such as the Cooperative Baptist Fellowship and urge pastors to bring messengers to the state convention in Corpus Christi Nov. 9-10 to elect new convention leadership.

Though specifying the statement "reflects no organized nor politicized group," Phil Simmons, pastor of North Richland Hills Church in Fort Worth, one of the framers of the letter and statement, said they would support San Antonio evangelist Rudy Hernandez for convention president and others to be named later for vice presidential slots.

It contends the CP has been eroded by the formation of different groups such as the Cooperative Baptist Fellowship, the organization formed in protest to recent developments in the Southern Baptist Convention and which has been receiving an increasing amount of mission dollars for its own programs.

Simmons said the statement of support and letter came out of discussions early this year over the growing strength of the Cooperative Baptist Fellowship, concern

that the BGCT needs leaders solidly supportive of the Cooperative Program rather than alternative designation and dissatisfaction with the agenda of the Conservative Baptist Fellowship, an organization of Texas conservatives formed in January.

His overriding concern, Simmons said, is support of the Cooperative Program, and he said he believes many on both sides of the SBC controversy feel the same way.

"We have to find a way to come together," he said. "This is not a moderate or a conservative issue; it is a Cooperative Program issue."

Both Texas Baptist Executive Director William M. Pinson Jr. and Treasurer Roger Hall responded that no state convention funds are budgeted for the Cooperative Baptist Fellowship nor is there any plan to budget funds for the organization.

The Texas Baptist executive board in September 1991 approved a change in the Cooperating Program reporting procedure. Effective Jan. 1, 1992, churches could delete from their contributions up to five items in the Cooperative Program budget and still have their gifts considered "Cooperative Program." Prior to the change, any gift with restrictions was counted as a designated gift and not credited to Cooperative Program contributions.

Druin is associate editor, Texas BAPTIST STANDARD.

Word suspends Warnke relationship after probe

NASHVILLE, Tenn. (BP) — Word, Inc. announced Aug. 5 that it is suspending its business relationship with comedian Mike Warnke. The announcement came after the Lexington Herald-Leader, in Lexington, Ky., published articles concerning the finances of Warnke Ministries. Warnke also came under fire recently from Cornerstone magazine, which published an investigative article challenging Warnke's claim to have been an occult leader.

The Word announcement says that Warnke and Word, Inc. "have jointly determined to suspend the sale and promotion of Warnke products and allow full return privileges pending the resolution of questions surrounding this matter."

According to articles published in the Lexington Herald-Leader, the IRS revoked the tax exempt status of Warnke Ministries last fall because of the amount of compensation the ministry provides to Warnke and his family. The Warnkes have appealed that ruling; no trial date has been set.

According to the article, in 1991 the ministry took in a little over \$2 million. Nearly half of that went to salaries for Warnke and three family members. Mike Warnke was paid \$303,840. His ex-wife Rose Warnke received \$291,840. Rose's brother, Neale Hall, who is the ministry president, was paid \$214,000. And Hall's daughter,

Tracye, who is on the payroll as a vice president, was paid \$71,140 in 1991.

According to the Herald-Leader, during the last seven years the three top employees of Warnke Ministries — Mike Warnke, Rose Warnke, and Neale Hall — received more than \$3.6 million, plus housing and luxury cars. This figure does not include royalties from books, tapes, and videos.

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